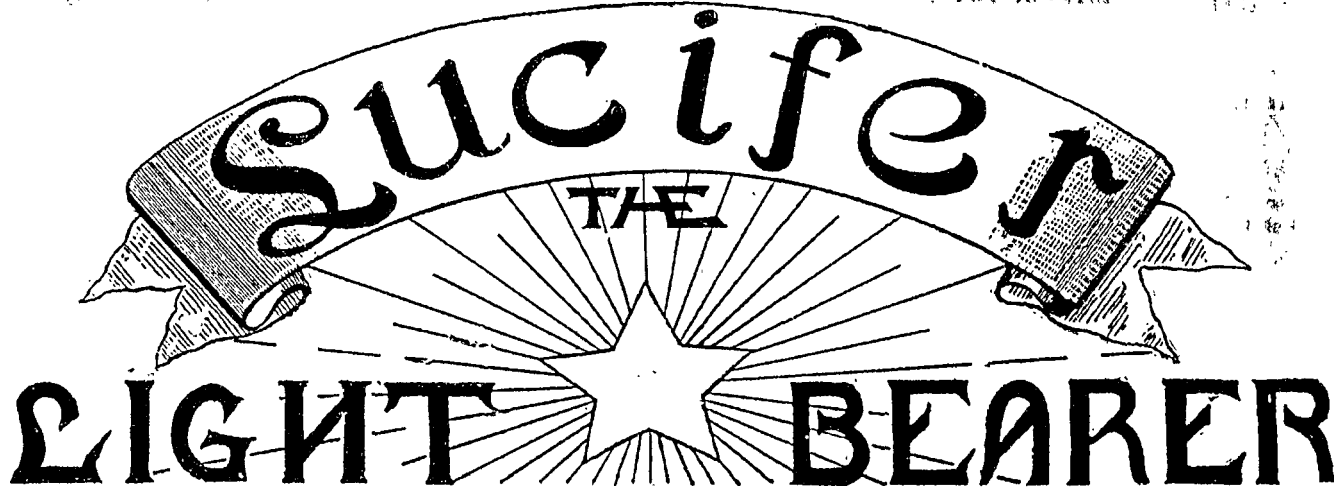


The date from the First of January, 1801. This era is called the Era of Man (E. M.) to distinguish it from the theological epoch that preceded it. In that epoch the earth was supposed to be flat, the sun was its attendant light revolving about it. Above was heaven where God ruled supreme over all potentates and powers on earth, the Pope as the vice-gerent of God, below was the Kingdom of the Devil, Hell. So taught the Bible. Then came the New Astronomy, the astronomy of Copernicus, Galileo and Bruno. It demonstrated that the earth is a globe revolving about the sun; that the stars are worlds and suns; that there is no up and down in space. Bruno sealed his devotion to the new truth with his life on the 17th day of February, 1600. During the 17th century, Galileo wrote the first work upon international law.



Our name, "Lucifer," comes to us from Astronomy. Its etymology is Latin (Lucifer, Light, and Ferre, to bring or bear). It was originally applied to the Morning Star. To show how this illustrious name was bestowed by the theologians, see Webster's Dictionary, page 192—note by Henderson. See also page 1621.

"Lucifer" is in fact, no profane or Satanic title. It is the Latin "Luciferus," the Light-bringer, the morning star, equivalent to the Greek "Phosphorus," and was a Christian name in early times, borne even by one of the popes. It only acquired its present association from the apostrophe of the ruined king of Babylon, in Isaiah, as a fallen star.

As the night of theology wears, and as the Day-light of Science advances, the ancient name will regain its pristine significance. Again will "Luciferus" be hailed "Son of the Dawn," "the first-born of the Dawn," "the bringer of the Good Time Coming."

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THE IDEAL WORLD.

[A poem. By Samuel P. Putnam. Delivered at the anniversary of the Newark Liberal League, February 1, 1884.]

The intellectual being must first play
And light the path of man with vivid ray;
Reason must see and know all varied life,
That glows and darts in the conscious strife;
Thought must go forth with keen, relentless fire;

Vain fancies spurn and for the truth aspire.
Each fact is sacred, whether low or high;
The subtle link of glory runs through all,
Binding the whole into one glorious thrall
Of majesty, and beauty, and delight,
That binds us still our manhood's noblest light.

To know it still the greatest and the best;
The brightest life is in life's endless quest;
To reach at length another shines before—
Nothing so great but it unfolds to more;
Nothing so small but it makes vast our gain;
Nothing so rude but links the mighty chain
Of the golden radiance of the new day;
And night is turned into the glorious day.
Oh, wonderful truth, and wonderful mind,
In whose strict process nature is combined
To order, harmony, and law and use,
By which huge forces their bright wealth unlose.

And make for man the empire of this world
Whose royal banners science has unfurled.
Science, indeed, is king, and what we know
Is greater far than fancy's richest glow.
Most slow and patient, step by step we pass
By the linked glory of each fact we pass
To the clear radiance of the new day;
We must be true nor seek to cheat the eye,
Or thrill the heart with other than the real;
We cannot shape aloft the bright ideal
Far from the glowing wishes of our breast,
Only from nature's law shines nature's best.

Still beauty fades not with our fancy's dream,
But rises more glorious upon truth's fair stream.

For still the heart must find its fullest sway,
The pulse and the glory of man's way.
The heart of man, who can define its power,
Thrilled with the glow of star and flash of flower?

It is an ocean limitless and far,
Filled with sparkling light the things that
Its moving tides, beyond the flow of sense,
Seem touched with something of omnipotence.

Which makes men heroes, saints and martyrs grand.
Out of this heart of fire the poet planned,
The artist carved and chiseled, music rolled
With flaming wonders that are yet untold.
O mystery of man, this heavenly soul,
This passion kindled by an unconquered goal,
This spirit leaping to life's further race,
Transcending still the utmost that we trace—
This that paints the future with delight,
Gives hope and aspiration, drives the night
With rushing splendors of tumultuous faith,
It nobly triumphs over anxiety death,
And weaves a wreath of flowers for its brow,
And makes it beautiful; o'er the dreary now
It sheds the golden light of hope and joy,
And wins a heaven in spite of prison's bar.

This heart of man in reason's happy light
Will not be quenched, but flow in gracious might.
Through knowing still the feeling will aspire,
And o'er our pathway flash its wings of fire.
What marvelous thought shall penetrate the earth,
The inward sense shall claim our godlike birth.

That we are mingled of the shining sky—
Sprung from the dust, man's soul is the Most High.

But truth and beauty unite unto us,
Knowledge and feeling to brighten our surge.
Man is a power within the breast of fate,
To choose and do beyond his present state.
He fronts the universe with mighty hand,
He pours his thought in great duties done;
"He can mold the future with wide plan,
Backward and forward all the ages span;
Learn from the past and onward wiser go,
More patient, more heroic and mind aglow
With a purpose ever to advance
Himself a providence and not a chance;
Sublime intelligence and impulse vast,
Lifted from himself a cosmic light least.

Such is the grand ideal of the race,
The threefold ardor of its crowning grace—
The true, the beautiful, the good, in one,
Science and poetry in great duties done;
Men bending to eternal nature's law,
Submissive, reverent with childlike awe,
Yet flooded with his impulsive vast and sweet,
With heart of fire above his tolling feet.
While all the joys that kindle in his breast,
And all the grandeur of his ceaseless quest,
Blend with his will to make his life recreate,
And shape the world to love's ideal state.

We must see to it that the men who
violate liberty of thought and liberty
of conscience be made infamous.—Ed.
W. Chamberlain.

FREE TRADE.

[The result of the late battle of the ballots in the United States of America, seems not to have been favorable to the hopes of those who work for "free-trade," or free exchange of commodities between men of differing nationalities. Notwithstanding this rebuff at the polls the friends of freedom and fraternity will still continue the discussion of basic principles touching this question. Again we make a selection from a little work that should be in the hands of every reformer, Heywood's "Free Trade."—Ed. LUCIFER.]

ENGLISH GOOD LUCK.

Wendell Phillips used to say that "politicians serve God so far as not to offend the devil;" reformers, "fanatics," "cranks," beget and raise abstract ideas, while statesmen put them into concrete fact, if they have sense to see Truth and serve her. In Habeas Corpus, Trial by Jury, Free Speech, Negro Emancipation, Free Trade,—all the great epochal issues in modern progress, England has had sight and pluck to lead the world. If anything can atone for her cruel treatment of long-suffering Ireland, her work for the essential principles of Liberty will do so; even Gladstone, whose youthful ardor for right, in old age, exhilarates all observers, now champions Ireland's just claim to Home Rule. As Milton, Hampden and Sidney illumine history by services to right assailed in their day, so Cobden, Bright, Geo. Thompson and their co-workers, as tariff are immortal in the memory of grateful Labor. Self-serving demagogues prate "fair trade," mouth-phrases intended to begot and mislead workers; but the fact remains that thanks to irresistible energy in free-trade truth, England invites, attracts, defies the world to surpass her in commercial and industrial achievements. As the great battle to repeal the corn laws and other tariff-barbarism raged on, politicians faltered, but prophets, enduring to the end, saved the nation. As Blaine, Sherman & Co., now predict disaster here, if their tariff-oligarchy are beaten at the polls, so Brougham and Disraeli prophesied evil to England; but freedom failed not, and as America was privileged to tread in British steps to Negro Emancipation, so again will our people advance to realize truth in economic reform which glorifies the work of Adam Smith, Jeremy Bentham, Daniel O'Connell, Robert Peel, John Bright, Ebenezer Elliott and Richard Cobden. Englishmen who "inherited the ideas and traditions of protection felt those traditions crumble away under their feet," and live to laugh at those who say "Free Trade

"Tariff-men said 'free trade in shipping would ruin ship-owners, destroy the ship-building trade and drive British sailors into foreign vessels.' Lord Brougham said tariff was 'not only the foundation of our glory and the bulwark of our strength, but the protection of our existence as a nation.' After repeal was carried a tariffian said the next consistent thing for Parliament to do was to unite in singing 'Yankee Doodle.' Disraeli pitilessly said: 'Will you, by the recollections of your past prosperity, by the memory of your still existing power, for the sake of the most magnificent colonial empire in the world now drifting away amid the breakers, for the sake of the starving mechanics of Birmingham & Sheffield, by all the wrongs of a betrayed agriculture, by all the hopes of Ireland, will you not rather, by the vote we are now coming to, arrive at a decision which may tomorrow smooth the careworn countenance of British toil, give growth and energy to national labor, and afford hope to the tortured industry of a suffering people.'"

"To John Bright, heart-broken over a new-made grave, Cobden said, 'Come with me; there are in England women and children dying of hunger—of hunger made by the laws. Come with me, and we will not rest until these laws are repealed.' So spoke and wrought the heart of Free Trade.

has been an error and a failure" in the land of Clarkson, Fox, Wilberforce, Emmett, Grattan and Thompson. The year 1840 was the last "in which the protective system enjoyed perfect peace; persisting discussion produced the grievous effects upon its health and led to its utter downfall," in 1849, though the "system" got its death-blow in the repeal of the Corn Laws in 1846, won by Sir Robert Peel and the Duke of Wellington, who, seventeen years before, carried Catholic Emancipation. That Free Trade is not only "the high commercial road to wealth," but the harbinger of good, the vanguard of Labor's deliverance in all lands, English history irrefutably proves. Increasing degradation, absolute want, moral depravity, were the most notable features of English life before anti-tariff effort; the arrests for crime in 1800 were 5,350; in 1818, 14,221; in 1829, 18,675. In 1841, population in the three kingdoms was twenty-six and one half millions; in 1881, thirty-five millions,—an increase of thirty-three per cent., but wealth increased (making the rich richer, I presume, but also bettering the condition of the poor), one hundred and thirty per cent. in the forty years. In 1840 exports were £51,000,000; in 1880, £223,000,000, an increase of three hundred and forty per cent., while population increased but thirty-three per cent. Deposits in savings banks in 1840 were £24,500,000; in 1880 they were £75,000,000. Of able-bodied paupers in 1849 there were 201,000; in 1880, with a vastly larger population, there were only 111,100. Of persons convicted of crime in 1840, there were 34,000; in 1881 the "bad" crop had fallen to 15,600. There are "persistent, highly respected prophets of evil" in tariff-debate here who say protection holds the home and gives us foreign markets; but England exports to neutral markets in Asia, Africa and Australia £78,140,000, while we sell there only £4,651,000. How long before, at this rate, our "infant industries" duly cherished will "go forth and possess the world"? In 1870, a bad year for Britain, "the darkness of which called forth all the owls and bats of the country," she, with a population of thirty-five millions, had £632,000,000 of external trade. Germany, with forty millions of people, had £375,000,000; we, with fifty million souls, had £239,000,000 of foreign trade. When the navigation laws of England were repealed, tariffians went into deepest mourning; it would ruin Britain! But while in 1840, her shipping was 6,400,000 tons, in 1880 it was 41,348,000 tons,—more than six hundred per cent. increase. Since 1841 tariff has killed our ship-building, driven our flag from every sea and put most of our goods and passengers into foreign vessels for transit. Henry Clay said he would "rather be right than be President;" it is because England is right in her economic drift towards liberty that she holds her "commercial primacy" among nations.

"The great leaders in Irish Emancipation, Curran and Grattan, were logically clear in favoring repeal of British tariff; the time-honored guarantee of liberty which strengthened David and Barnabai in their fight for Home Rule led up to Free Trade."

"When we have made steps in advance we do not undo our labor by making steps in retreat. As well attempt to overthrow trial by jury, the right of petition or of public meeting, or tear out of our social and political system any of our most cherished ideas, as to overturn the Free Trade legislation. In the operations of commerce it is absolutely impossible for a country to do good to itself

without at the same time doing good to other people. Though now, for a brief moment, strange theories have lifted their heads from their native obscurity into light, and may become unlie for serious conflict between parties . . . we will maintain those beneficent, philanthropic and most fruitful laws as among the solid and permanent institutions of the country, fraught with blessings to every order of this community and to all the nations of the world."—Gladstone at Leeds, October, 1881.

(To be continued.)

SOPHISM OF PROTECTION, And the Importance of Tariff Reduction.

AN ADDRESS BY H. F. UNDERWOOD.

[If arguments and appeals showing the dangers that threaten their material interests will not arouse the stupid masses to think and act for themselves, then their case is hopeless. For this reason we think our columns cannot be better employed than in showing the absurdities, the self-contradictions, the self-stultifications of the defenders of tariff legislation. We have quoted largely from Mr. Underwood on this subject, in previous issues, and now present to our readers the above-named address in full as delivered.—Ed. LUCIFER.]
(Continued from last week.)

PROFITS AND WAGES.

Protectionists say that the tariff by increasing the profits of capital raises the price of labor. The assumption is that wages are determined by the profits of employers, an absurd assumption which ought not to impose upon any intelligent man. Large profits mean high wages only when labor is scarce, or when labor organizations are strong enough to compel employers to give their employes fair wages. In the absence of such organizations, or when their influence is neutralized by combinations of employers, or when there is a surplus of labor, the profits may be very large and the wages very low.

An illustration may be drawn from free-trade England. The fact was recently brought to light that Bryant & May's London match factory pays girls only from \$1.20 to \$2.50 per week, and the average stoppage, under a fine system ingeniously arranged so as to be equivalent to a reduction of wages, amounts to about fifteen per cent. Of course, Blaine and those who repeat his reckless assertions, would say that these wages are the result of small profits, that the small profits are the result of low prices, that low prices are the result of allowing matches to be brought into England from Sweden and other countries free of duty. But what will protectionists say when informed that the firm pays a dividend never less than twenty per cent. yearly on its capital stock, and that the capital stock of this corporation is largely representative, not of real capital, such as buildings, machinery, etc., but simply of the good will of the original firm?

On the theory that large profits insure high wages the girls employed in Bryant & May's factory ought to be well paid for their work, when in fact they are no better paid than are girls employed in some Chicago shops, where the lowest possible wages are paid in order that the largest possible profits may be realized.

Protected employers pay no higher wages than they have to pay. Wages are lower in the industries that are protected by the tariff than in those exempt from it. It is in the former industries generally, that strikes, lock-outs and labor troubles occur. The tariff did not raise wages in England when it was in operation there. In Germany, France, Italy and Spain, where protection

prevails, wages are low. Russia has the highest protective tariff of any nation on earth, and its working people are paid extremely low wages. The Russian laborer works from fourteen to sixteen hours a day and is paid from fourteen to thirty cents.

In 1880 the proportion of wages to the finished product was seventeen per cent. The wages on one hundred dollars worth of goods was seventeen dollars. The average tariff tax was then, as it is now, forty-seven per cent. upon imported articles—forty-seven dollars on one hundred dollars worth of imports. With these facts before them, how can protectionists honestly repeat the assertion that the high tariff is for the protection of American workmen, and that it is so much added to their wages?

"OVER PRODUCTION."

When mills are idle and men are unemployed the protectionists say that there is "over-production." "Over-production!" That means that there is no market for manufactured goods. Why is this? Clearly because the tariff, designed to give the American manufacturer the control of the home market by protecting his business from competition with foreign manufacturers, necessarily shuts him out from all other markets. For this reason: If more goods are produced here than can be sold for home consumption, there is, of course, "over-production." But if the tariff were removed and materials for manufacturing were admitted free of duties, then American manufacturers could send their goods to foreign markets and sell all they could produce. Then there would be no "over-production." Now America can not compete successfully in those foreign markets. The result is a limited market and of course limited production. Limited production means limited employment, limited demand for labor, and that means limited wages. In 1881 there were sold for foreign consumption only \$150,000,000 worth of American manufactured goods. England sold in the same year to foreign consumers \$1,000,000,000 worth of goods. And it may be added that owing to the high prices here the consumption of goods in this country is less than in the British islands where the population is smaller than that of the United States. We could find a ready market for our goods in Canada, in South America, in Mexico, in almost every part of the world, but for a system that was established and sustained in the interests of a class that are amassing wealth rapidly and acquiring the influence which wealth gives, by a heavy tax upon industry. The protective tariff is retarding industrial enterprise and development and depriving the American people of the full results of the natural resources and advantages which this country possesses. The interests of the millions who work for wages, the interests of the people, demand that the shackles which protection has imposed be struck from the hands of honest industry and that the masses be no longer robbed for the benefit of the few.

(To be Continued.)

Where the Church has supreme dominion there is always a false standard of morality.—R. B. Westbrook.

Woman may question but what can she do.—Mrs. Clara Hoffman.

LUCIFER--THE LIGHT-BEARER.

VALLEY FALLS, IAS., December 23, 288.

M. HARMAN, Editor and Publisher.

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Perfect Freedom of Thought and Action for every individual within the limits of his own personality.
Self-Government the only true Government.
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BOOKS, BOOKS, BOOKS!

The long evenings of winter are once more upon us. In making out lists of books for winter reading be sure to remember that *LUCIFER* is in the book business and can supply you with almost any book of a reformatory character at publishers' lowest rates.

On fourth page of this issue will be seen a partial list of the publications offered for sale by us.

HOLIDAY GIFTS

For Readers of *Lucifer*.

The practice now so general of offering premiums for new subscribers to newspapers can scarcely be commended. The inference, the presumption, seems legitimate that the publication that does this can be, or ought to be, sold for less money than is asked for it. In our own case we court investigation. Our papers use no patent insides or out-sides--no reprints from plates--no types already set for a daily issue. Our advertising is of a character that brings but little money. To experts in the business the wonder is that we can pay rents, buy material, set up and print so much every week at so little cost to the reader.

For once, however, we propose to go out of the usual track. We have on hand in office a considerable quantity of excellent literature that we should be glad to send out to appreciative readers. The winter evenings are long, and cannot be better employed than in storing the mind with useful knowledge, or in cultivating the poetic and imaginative faculties. Much of this literature has been donated by generous friends to the cause of Free Speech, Free Press and Inviolable Mail, and thus it is that we are enabled to be generous in turn. As the prosecutions against us, and which we are now compelled to fight in the courts, were begun with the avowed intention of crushing *Lucifer* and destroying our business we think it quite legitimate and proper to use the gifts of the aforesaid donors for the purpose of keeping up the subscription list of the prosecuted paper to its usual standard, and if possible, to increase the circulation thereof.

For these reasons we herewith offer as a holiday gift any twenty-five cent book named in the column headed "Christmas Gifts" to any person who will send us \$1.25 for a years subscription to *LUCIFER*, or \$1.60 for a years subscription to *LUCIFER* and *Free Way*. Also the same to any old subscriber who pays up arrears and renews for a year in advance. In lieu of one 25 cent book the subscriber can select 25 cents worth of pamphlets and leaflets offered in the same list.

This offer will stand good till Jan. 15, '89, and will then be withdrawn.

When writing to this office whether on business or for publication be sure to write plainly. Don't use pale ink or poor pencils. The printer does not object to manuscript written with a pencil provided the writing is well done. When pencil is used the paper should be soft, and not too thin. Deciphering and fixing up bad manuscript so that the average printer can manage it, takes up a large part of the editor's time and is very trying to his patience. Many an otherwise meritorious article is laid aside "till a more convenient season" and never sees the light of day, simply because of poor penmanship, paleness of ink or poor pencil.

NOTES OF TRAVEL.

(Continued from last week.)

Sunday evening I had the high honor and the great pleasure of addressing the Chicago Secular Union at the Forum, corner of Sangamon street and Washington Boulevard. Notwithstanding the miserable weather--there had been a cold drizzle falling all day long--the immense building was well filled almost to empty seats. It would be inexcusable vanity on my part to think that the name of the humble editor of *LUCIFER* did much toward drawing together that large audience--one-fourth, at least, of which were women on such a night. On the contrary I attributed this unexpectedly large turnout of people to the earnestness and efficiency of the management, backed or underlain, of course, by the manly, the womanly, independence of thought and of action that seems to characterize the Secularists of Chicago.

The subject of discussion as announced in the daily papers and in the printed program, was "Natural vs. Christian Morality." The Eighth Demand of Liberalism was chosen as a text, and the close attention and frequent applause showed that the subject was one in which the large assembly felt much interest.

Never, perhaps, in my life did I feel more completely overpowered with a sense of my own unworthiness--my own weakness, as, when standing on the rostrum of the gorgeously lighted Forum, I confronted that sea of highly intelligent, expectant faces--scores of whose owners were men and women skilled in the art of public speaking, and who doubtless knew much more of the subject to be discussed than I could pretend to know.

At the close of the address, ten minute speeches were in order, and, as I had good reason to expect, the views advanced by me were pretty sharply criticized by most of the speakers. Among the ten minute speakers were Judge Russell, who defended Christianity from what he regarded the somewhat unfair treatment accorded to it by the first speaker. He was followed by lawyer Darrow, who has the reputation of being one of the sharpest lawyers of the city; also by Messrs. H. E. Bartholomew, Wm. Holmes, Moses Hull, Chairman Stevens, and a few others whose names I did not catch. If possible, I shall try to give some idea of the drift and scope of this, to me at least, highly interesting discussion in future issues of *LUCIFER*.

Thus far my reception by the Secularists of Chicago has been kind and generous; much more so in fact than I had any reason to expect. The weather having been unfavorable for work I have concluded to stay another week in order to see a number of well-known Secularists whom I have not yet been able to meet.

LET'S HAVE EQUAL JUSTICE.

Let's Have Equal Justice. We have heretofore had occasion to present to our readers the well-known "Vaseline and Salicylic Acid" prescription for the prevention of conception, sent through the mails in violation of the Comstock law, by Samuel Colgate, president of the Comstock Society, and we have shown how Colgate escaped the punishment which he and his infamous society insist shall be visited with rigor upon less flagrant violators of the law than himself.

We have now to tell of a prosecution which has been commenced recently in Judge Benedict's court, and which is being relentlessly pushed against one Mr. Clough on a prescription which differs somewhat from Colgate's. The present victim is not as rich as Colgate, which fact accounts for the difference in the treatment of the two cases and Jack, in this later case, of that considerate kindness which was so graciously extended to Colgate.

The prosecution of Mr. Clough is superintended, as usual, by the Comstock Society, indeed, it is difficult to see how any one outside of that hypocritical society could be interested in the prosecution of such a case. But the most curious part of all is that it is not on a charge of fraud that the indictment is brought against Mr. Clough. In order that it may be clearly understood where the fraud lies and in what respects the two prescriptions are similar, and wherein they differ we will present a portion of Mr. Clough's circular along side of Colgate's Vaseline prescription.

COLGATE'S CIRCULAR.

Physicians are frequently applied to produce abortion. Recently, on the same day, two women came to me, the reason signed in the one case was that the husband

was syphilitic, in the other that pregnancy brought on violent attacks of epimephoria and that the mother, but it was all I could do to prevent one of these cases from going to a professional abortionist. In some cases of this kind prevention is better than cure, and I am inclined to think, from some experiments, that vaccine, charged with four or five grains of salicylic acid, will destroy spermatozoa, without injury to the uterus or vagina.

CLOUGH'S CIRCULAR.

The act of sexual intercourse is of an electric nature and must produce a electric current or be productive unless an electric current runs perfect. Love being the prime motor, the connections must be in perfect condition and at least two places, thus allowing the electric current to make a complete circuit through the spinal column properly. Every bird and animal has a desire to connect the mouth, tip or bill as well as the sexual organs during the operation of sexual intercourse, and it is a part of the successful operation. The lips and sexual organs are electric nerves. To prove this, notice the connection in birds and fowls. The rooster always places his bill or beak (lips) in connection with the head or neck of the hen. The eggs would not be laid but for the connection of the lips of the female as in the act of kissing or with the face or neck of the female near the spinal column during the act of sexual intercourse to have conception the place or to produce a child. The union of sexual organs, and the union of lips may be productive, but the union of sexual organs alone will not produce a child. The union of lips alone will produce a child which always has been and always will be found true which if taken advantage of will not detract from the pleasure, but will tend to lengthen it, and the increase of the fruit of the union. The woman who is unable to maintain, avoiding all the crimes of infant murder, miscarriage, and the attendant ill health which are too common, to say nothing about the danger to the mother, if she does not want children keep your head away from your companion in sexual intercourse.

Here is a plain case of straining at a gnat and swallowing a camel, for while it is pretty sure that Colgate's plan is ineffectual for any beneficial purposes it is equally certain that Mr. Clough's plan, however crudely it may be stated, contains some modicum of scientific truth; enough, at least, to remove it from the suspicion of fraud. The origin of life is not known. No scientific man has yet told us what fruitifies the germ and causes it to sprout into being, and no truly scientific man will say that there may not be some element of truth in the magnetic theory. Indeed there is much of plausibility about it and in the present condition of the world's knowledge upon the subject it is infamous to characterize such a theory as fraud. It is positively stated by those who have experimented, that conception may be prevented by a slight electric shock after coition, but be this as it may it is beginning to be realized that a certain quantity of magnetism, under certain conditions not known, is necessary to vitality.

The wickedness of all this business is the manner in which our courts, organized for the protection of our citizens in their right of free speech, free investigation and free discussion, have aided the malicious Comstock society in its efforts to impede the progress of scientific knowledge, upon the most vital of all subjects. Here we see the law making fish of one and fowl of a similar case and the courts give the citizen to understand that what is sauce for the goose is not sauce for the gander. The law is obsequious to the rich rascal while the earnest efforts of a poor investigator involve him in conflict with the authorities. Hypocrisy laughs at Justice, and quackery comes out ahead. Great is the mystery of the law! "Then shall two be in the field, the one shall be taken and the other left."

HUTCHINSON TO WAGNER.

FRIENDS AND READERS OF *LUCIFER*: Please get your paper of December 7th and carefully read the letter of Chris. Wagner; "Protective Tariff and Wages." Not that there is anything in it worth reading, but for the sake of common sense, and in comparison it with facts and see how clearly it refutes itself. Then considering that it is fair sample of the "rot" dealt out by the protectionist from the rostrum, and through the press, to deceive the voting cattle, you can have a good idea how likely we are to ever redress our wrongs by the ballot, when we realize how readily it is believed by men that love their preconceived opinions and prejudices better than truth.

You will notice that Mr. Wagner introduces the old argument of men in the fifties making rails at twenty-five cents a hundred and cutting cordwood at thirty cents a cord, the medium of exchange being coonskins. Now granting, just for argument sake, as we know it cannot be proven that such was the average price of making rails and cutting wood, and that coonskins were the medium of exchange, in answer to his inquiry, "were the people more prosperous, happy and contented, at the end of free trade times in 1861 than now?" we unhesitatingly say, yes! and believe that all not totally blind with party prejudice will say the same. To claim that "coonskins were the medium of exchange" in 1860 on account of free trade, when there were two dollars in circulation per capita then to one now, is a little too silly and presumptuous to ask any but a protectionist to believe. But if they were they did not draw interest at the rate of three per cent a month, and rob the people of their homes and earnings. Mr. Wagner says he "lived in Kansas at that time and can testify that it was in a most deplorable condition." Was her condition any more deplorable then than now, Mr. Wagner? Was her mortgage indebtedness heavier then than now? That is, did it exceed \$325 for every man, woman and child in the state then as it does now? Did it require \$10 of the hard earnings of every person in the state to pay the annual interest then as it does now? If so, could you pay it in "coonskins?"

You may say this statement of the indebtedness is exaggerated; if so, I refer you to your protectionist Governor as authority. This is his flattering statement of facts in his attempt to prove that Kansas is better off than many other states.

Again, notice the question: "If free trade brought such prosperity and blessings to England as Mr. Underwood would have us believe, why did we not all go to England and better our condition?" In answer we will ask another question equally silly. If a high state of agriculture, good houses, etc., brought prosperity and blessings, to the eastern states, why did not Mr. Wagner and everybody else stay there? Answer this, and then you may have an inkling why people leave a country whose population is five hundred to the square mile and seek a home in another where the population is only sixteen to the same area. You may also have some idea why wages should be better in America than in England, whether they are or not.

Run your eye down the column a little farther and read this: "In China a laborer gets from eight to twelve dollars a year," etc. Mr. Wagner, would you have the readers of *LUCIFER* believe it is China's "cursed free trade system" that is to blame for her low wages? That kind of logic is like ridiculing Cleveland because he claims that the import duty is added to the goods and charged to the consumer, who pays all in the end. When those wily protectionists know the duty was paid by the importer before they are landed, then why pay it again? The grocer pays for flour when he gets it, then why ask pay for it again? If, too, has already been paid for.

Again, "There was imported last year \$23,000,000 worth free of duty and \$150,000,000 that paid duty. Of agriculture for 1887 there was imported \$137,388,210 worth. Now think, my friends, these \$880,000,000 were taken out of the country; the American laborer didn't earn one dollar on these imports. [That money has gone out of circulation here.]

Eight hundred and eighty million dollars gone out of circulation in one year to pay for imports, with our grand protective system in full force. How long, at this rate, will it be till we won't have a dollar? How long till we shall be back to a "coonskin" currency, as in 1861, in spite of "protection"? Think, friends, of the amount of money in circulation now. How long will it take, at the rate of \$880,000,000 per annum, to take every dollar out of the country? This alone ought to convince anyone of the fallacy of such argument, and show to what a strait the advocates of "tariff for protection" are driven for something that looks like argument in favor of robbery.

The fact is, American labor earned every dollar that paid for those imports and the 17 per cent duty besides, of which they were robbed, and the probability that all those imports did not take a dollar out of the country or out of circulation, save that paid as duty which is locked up in the treasury, a standing rebate to the tariff system. It is more than probable that every dollar was paid back for American products to make up a return cargo, as no sensible shipper would go back empty.

But suppose England were foolish enough and willing to furnish us with all we want for money, all that would be necessary for us to do would be to eat our bank note machine grinding and make money and pay for all we want. How long think you England could stand it? But Mr. Wagner may say, England would not take our bank notes as pay for her goods. Well, I don't believe she would myself, more than a trip or two at most, until she would be asking us to exchange some of our products, fruit, grain, or something of real value--the product of American labor--for them. But why not? You tell us "they--the greenbacks--are the best money the world ever had."

Now, in conclusion, I wish to again refer to Mr. Wagner's question, "Were the people more prosperous, happy and contented at the end of free trade in 1861 than now?" I wish to call his attention, and the reader's, to the fact that nearly every farmer cultivated his own land then free of mortgage. Most artisans worked for themselves at their own trades and a man's wages would support his family. Everybody was employed. The "pauper tramp" was unknown. Strikes were unheard of. Thirteen years after, in 1874, our country swarmed with three million tramps. Men who before had been honest, industrious citi-

zens tramping our country up and down begging for work and bread. What had occurred to so suddenly transform these men from industrious laborers to "lazy, lousy, vagabonds that would not work if they could get it to do." Mind I do not lay this all to the tariff, but as it came about under the protective system it surely does not prevent it as it is claimed it will and does. Strikes, almost unknown before, are the rule, rather than the exception, now. Then - 1861 - all were contented and satisfied. Now, after 28 years of this protective policy, it is thought necessary to keep on hand an army of Pinkerton detectives to keep the over-protected laborer in the place "where it has pleased God to call him." I will leave the question open for the readers of *LUCIFER* to decide.

H. H. HUTCHESON.

Leavenworth, Kan.

My soul is hot with indignation when I think of the millions of pregnant women in the world bowing down under the burdens of manual toil and yet compelled to satisfy the demands of lust-- Mrs. Clara Hoffman.

JUSTICE TO ALL.

EDITOR *LUCIFER*: I have been one of your most faithful readers for almost three years, and I regard the matter the *LIGHT-BEARER* contains in behalf of downtrodden humanity and enslaved womanhood as the purest and noblest. Your method of attacking the old superstitious notions, which are so extensively entertained by our people, is convincing, logical and to the point.

Of course there is much published in *LUCIFER* which is contributed by correspondents that I do not fully endorse. But however illogical and absurd the writings of your correspondents may seem to me, I, nevertheless, love to read what they have to say in behalf of their pet theories. It is by such interchange of ideas that makes it possible to eliminate the illogical and absurd. If the illogical side of a proposition would not once in a while appear we could hardly appreciate logic.

It seems to me a few of your correspondents (for instance, Wakemans) who are sometimes called logical, can get down into the mire of the ridiculous about as deep as an ordinary mudsill. These men are not Liberals and hold, in fact, no relation to Liberalism. They are imbued with the same spirit and idea of greatness as a European despot. They will transcend the bounds of natural right and will contend for it as a just privilege whenever they can get Congress to entertain them and their ideas. A nation is great, in their estimation, which can exhibit the greatest number of millionaires and the largest industries. They point to our manufactures as part of our emblem of greatness and contend that those structures are the natural product of commerce as it exists in America between man and man. They close their eyes to the fact that the manufacturers' wealth is founded upon the debts of the industrial man.

The first principle of Liberalism is the brotherhood of men and equality. This principle knows no limit save that of the earth. It knows no nation and acknowledges no distinction in the rights of man in any quarter of the globe. What right then has any nation to deny rights to the people of another which they give to the subjects of their own nation? or rather rights they secure. If in the division of the earth's surface we have received a richer portion than some other, should we, or have we the natural right to deny to the subject of another nation the privilege of trading with our people on the same terms as we secure to our own people? We certainly have no such right, and hence, a protective tariff which denies free trade among all nations of the earth is an element of despotism and diametrically opposed to Liberalism.

What should be considered a resource of a nation and cultivated must be determined by the individuals of a nation. The individual will determine for himself and in like manner for the nation, what shall be considered one of our natural resources for wealth producing and in which our people, and the people of other countries, can employ their labor and capital and secure a profit. A natural resource of a nation then is a raw material which can be produced and laid down at an American home in competition, on equal terms, with the product of another nation or country. English merchants may cultivate a trade in this country for a certain article of necessity at a reasonable price, and if the raw material of which it is composed, although it may lay thousands of feet deeper here than there in the earth, yet by a tariff we can close out the Englishman and force our people to purchase of the monopolist at a value far less than that of the Englishman. That has been the way we have erected most of the huge manufacturing structures of the east.

J. K. HUNTER.

When a child comes to you with a question about the origin of his existence, do you think it requires a lie to answer him?--Mrs. A. C. Morritt.

Wakeman on Scientific Protection and Dogs.

To the editor of LUCIFER: Let me send hearty thanks for placing the "Protection-Free Trade" controversy upon the high sociological ground upon which it must be decided. In the issue of November 1, he dropped his anonymous correspondence and ventured into the lower depths to which they belong, and without any disguise tackled the question squarely and like a man, and not a skunk, upon the very same way or premises, which I had sought to show led logically to protection, but which he says leads to free trade. He says and I say:

1. "That the United States is a co-operative arrangement by which the citizens seek to secure each in the enjoyment of his and her natural rights."

2. "That 'Reciprocity—the Golden Rule, is the true rule of action in our dealings with our fellow men and women.'"

3. "That Brotherhood of Man—the solidarity of the race—is the true basis of human law, of human ethics."

1. But I say further, that to be "scientific" he should insert "continuity and evolution" of the race in the last paragraph, as also the basis of human law and human ethics. For equality is not equity as to unequals, for instance between parents and children, savages or people civilized, &c., &c.—but I will not now go over the argument again. Upon these four corner-stones the theory and policy of protection rests inviolable—as I sought to show in two articles in the *Free Thinker's Magazine* in September and October last, and which received the compliment of Col. Ingersoll as being scientific, clear and universal; as the readers of LUCIFER read in his letter printed in it November 9th.

The noteworthy thing about this discussion thus elevated is that it presents a new phase of thought and practically a new solution of a vexed question that on the lower plains of thought and inquiry has proved insoluble. What ought commerce to be and to do under the international co-operation, solidarity, continuity and brotherhood of the nations and peoples of the world? That is the scientific ethic, and decisive question. In the articles referred to, the answer to this question was given in a way that has obtained the endorsement not only of Col. Ingersoll, but of several prominent students and thinkers. But no one has undertaken to show that on historical or scientific grounds any other answer could be given. Let any one show that any other answer can be given. This is my challenge. Instead of that two or more anonymous writers attacked me personally as LUCIFER, or "some other Wakeman," and held me up to scorn as having proved false to my past life, efforts and sentiments in behalf of liberty and all that which my fellow Liberals wish to further. But I am the same man, except a little older, and I hope a little wiser.

I would indeed have been some other, if I had not referred to such anonymous personal attacks as they deserve. As LUCIFER says, "a man has a natural and civil right to conceal his identity," yes, except when he makes a personal attack upon another, and especially when that other is an old friend and co-laborer. For one to use personal abuse and insinuations from behind a nameless in such a case, is simply to act the part of a cowardly assassin, and must not complain if he is regarded and treated as such by all honorable people. If comparison of them to the *canines*, which was meant rather humorously than otherwise, gave offense to LUCIFER I should like to withdraw it; but when I think how dogs scorn an ambush, and always come to the front and fight bravely, with their own mouths, would not any withdrawal be a kind of reflection on these noble open fighters, who in that respect set us all a good example? How can I do that? As Col. Ingersoll often quotes from Madame De Staël, "The more I know of men, the more I think of dogs." F. B. WAKEMAN.

Any system of religion that shocks the mind of a child cannot be a true system.—Thomas Paine.

"Mrs. and Miss."

About "Miss, Mr & Mrs" we would say drop them never use these till unless "handle" at all & instead simply put the "first" name or names in full or the initials with last name, when or as it is not needed to show a person is male or female, & it is never any more the public's business to no about *women* than men, if they be, or not, or have bin, (sold, "for sale") married or not married, but at any rate never *print*, rite or say Mrs (Mistress or Miss) before a name, but any, no male if woman be wife or maid or widow, simply if any little, *Mrs* (or *Ms* to mate *Mr*, which don't indicate if one be male or not, & so is as "fair play" for one sex as the other, the principle of equal rights and privileges, & of course, to be equal with women nor men shed *change*, drop or lose any of their own original names) or identify when or because of *marrying* or *marrying*.

SINCE HANCOCK and STELLA CAMP.

Bouton, Diana, Et Al.

EDITOR LUCIFER: I agree with Diana when she says "Bouton's book needs no argument the proof is in itself." It neither adds to nor takes from any argument for or against any error or fact pertaining to Spiritualism. The only thing it proves, and it does that beyond the shadow of a doubt, that it is the confession of a hypocrite; of how a conspiracy was concocted and a fraud perpetrated for the purpose of obtaining money. "If we tell how we do a thing that ends all need of arguing." Very true, in Bouton's case—but when a thing is done and we cannot tell how it is done, it is generally accepted by the unthinking masses as the mystery of Godliness. Just for a "thinker" to stop all inquiry at the mechanical not and say, "this is all," surprises me. There is a primary cause, and possibly many intermediary causes. What is, or are they? I said Diana was visionary nonsense to me, and the reason I assigned (never saw it) I thought would show I had borrowed arguments used by her while "killing" Spiritualism. "Diana is only 25 cents and I will give 10 cents of that to Diana fund, if Adams will order it of me, and then I will debate with him as to its sense." She "is" liberal—and I will give forty acres of land to Diana fund "if" she will show me "how" I am deluded. I do not "need" the book, as I have obtained (from another source) the information that has enabled me to reform. It seems she will not debate with me "as to its sense" unless I order the book. So, it seems that Spiritualists are not the only persons that think "conditions" are necessary to produce the "desired" effects. She ought not impose any conditions, for if there is any logical force in the position occupied by her in regard to Spiritualism—that is, total ignorance—then my total ignorance of Diana would qualify me to intelligently discuss it. Doubtless every reader of LUCIFER comprehends and realizes the truth expressed in the lines quoted from Holland only in drosses a sudden thrown.

From the weary earth to the airy blue walks: But the dream departs, and the vision fades. And the sleeper awakes on the pillow of stone,—but as some of us "dream" while wide awake "the vision fades," and never "awake on a pillow of stone," we hold fast to the "delusion." The sentiments expressed by M. E. "Holliston" controverted, except (I think) the time well spent in proving to others that Elmina is so walked in by prejudice that the testimony of intelligent, earnest, conscientious men and women is by her considered the mutterings of a diseased imagination. Externally, JAS. W. ADAMS.

Mulberry Grove, Kas.

Priestcraft and Governmentcraft.

EDITOR LUCIFER—*Brave Comrades:* Inclosed find \$1.50 for ammunition. You, now in the front ranks, deserve all the support that staunch, true, and fearless leaders are entitled to. The causes you advocate are those that, although to-day unpopular even with many so-called Free-thinkers, will and shall, in time, revolutionize and bring about a better state of society; because, when adhered to and adopted, we shall have better, if fewer, children, better men and better women. The stand you are taking places you conspicuously as targets for our foes, and I am sorry to know that not a few of these are found in the Liberal(?) ranks. I am certain that Anarchy is more misrepresented than misunderstood. Why have the archons the deadly hatred that they constantly evince toward the teachers and promulgators of these, the grandest ideas of government? To thinking minds the question is easily answered. When the immortal Paine had his *Age of Reason* published, theocracy received a blow from which the effects are more painfully felt from year to year. The Lord's anointed, the priests plainly saw that their occupation would be gone, and to save themselves resorted to the circulating of the darkest lies and falsehoods, the foulest slanders and vituperations about the grand, good man.

Now we hear the same from the crowded heads "by the grace of God" and other political bosses, by money and corruption, when Anarchy is mentioned. It is a political heresy and unorthodoxy. The state, the kingcraft is now in danger. It was the church and priestcraft, then, Anarchists must be annihilated; hung, imprisoned for life, or banished to the country. You can now write or lecture against the Bible and Christianity and get a few readers and many listeners, be tolerated and pretty well paid for your trouble, but touch the political machine and, ten chances to one, you will be blown up or strung up.

Yours in the bonds of freedom,
L. P. EINHORN,
Morgan City, Utah, 12-11, '88.

To Hincum.

Poetry and science has not, as yet, united and generated a human being, nor has science alone constructed a lithe, symmetrical rat—but science has built and run an engine and when asked to "prove to us that the life of our friend does not retain her identity" is not only "shocked," but *huffed*, and those who claim to be scientists put the thumb in proximity to the nose and say, "do you see anything green here?" The victims of delusion, silly dupes should be ex-

cused when they beg the question. We acknowledge our ignorance of science. The little we know is the result of experience derived from evidence conveyed to the mind. Every individual knows when the mind (brain) distinguishes difference in forms, sounds, &c., and when a form or sound is recognized, the mind in many instances, instantaneously realizes the similarity (or otherwise) to that which is familiar, and by comparison an opinion is formed despite prejudice or writing to ask permission of science. Every individual knows certain facts that science fails to explain. Spiritualists after (to them) a thorough demonstration of the phenomena, discuss the subject (the occurrences) as a fact—while our opponents deny in toto, or assert delusion, and base their arguments from the standpoint of science—which as a fact, is a false position—because science has given no light whatever upon the subject and should be given a "rest" until it steps to the front and demonstrates positive proof. No one ever made any advance, or improvement in his present views upon any subject till he began to doubt the correctness of his present views, and as experiment after experiment brings additional proof (if such could be) of the correctness of our present views, we shall labor and wait until our better informed brothers evolve a science that will dispel the illusion. I suggest that you (our opponents) educate us up to your plane of thought, perception and conclusion, or *descent* to ours, in order that our assertions may pertain to the subject.

Truly,
JAS. W. ADAMS,
Mulberry Grove, Kan.

Elmina to Dr. Knorr.

I confess I have no explanation to offer concerning the wonderful things seen and experienced by Dr. Knorr in the field of spiritology. Neither could I explain the tricks done by Theumatists, but because I cannot do this am I perforce to accept the greater miracle of all—a second existence for a dead and passed identity?

I do not deny that much of what our friend narrates may have actually occurred, but I do doubt the independence of the slave writing. I shall want more proof. I should doubt my own eyesight if I saw a pencil and no visible real hand holding it—no hand of a living person here in earth life—I should think it some unexplained trick until I learned the why and wherefore.

It is for the believer and narrator to give the why, if any one be compelled to do so.

In *Wilmas' Express* for November 1, I see an account of a boy in St. Joseph, Mo., who had lost a finger, and Mrs. Wilmas had, through faith-cure, caused another finger to come out in its place. This seems to me as great a miracle as any in spiritual science. I confess I shall have to behold something of the processes before I could accept it as a fact. Does any reader of our paper know personally of this case?—the mother's name is Mrs. S. J. Shaffer, and she is now in Nicholasburg, Miss. It takes mountains of evidence to prove what looks so miraculous, and out of, and beyond the ordinary course of Nature.

I have a high regard for Dr. Knorr and Mrs. Wilmas as friends, correspondents, liberals and thinkers, and would take their simple say-so on any reasonable common sense subject, but when they get out of my sphere I must ask for proofs that I can comprehend. If I could have space without crowding out other and better writers, I could tell of incidents that occurred at seances that were fully as marvelous as any that Dr. Knorr narrates, and what is more, I could explain precisely how they were done—for I got a peep behind the scenes and therefore know the modus operandi. Death is as natural as life. All that lives must die. There is no one life or identity but begins and ends.

Guiding over all, through all, Through Nature, Time, and space, As a ship on the waters of life alone, The voyage of the soul (mind)—not life alone, Death, many deaths!—*William.*

ELMINA D. SLENNER,
Snowville, Va., Dec. 20, 1888.

Irene Indicted for Obscenity and Blasphemy.

FRIENDS OF LUCIFER: We have to-day received word from the District Attorney that he, having had several complaints, by the clergy and others, against Irene, and, having read the passages marked in a copy for him to read, believing the same obscene and blasphemous, that he will deem it his duty to proceed against the publishers for the publication of obscene literature, unless the plates and copies now on hand are surrendered to be burned by the New York Society for the Suppression of Vice.

Now, friends of LUCIFER, one and all, if these persecutors of reform works think they can succeed in suppressing Irene, a book written in the form of a novel, a form which, by the best literary judges, is considered of a privileged character, who knows what publication they may next attack? Who then will

be safe? This, then, is *your* cause as it is ours.

We will stand firm for our rights and the cause of justice and freedom no matter what the consequences, but this trial comes upon us at a time when we are peculiarly unprepared, having sacrificed all our means in our (Glen) machine for making pure bread, which is nearing completion, and which will bring in good returns if we secure our freedom to forward the work. This we believe we can do with your aid, and the best way you can aid us and the cause is to send to LUCIFER for a copy of Irene. It will make a nice Christmas present for a friend who may wish to read the book which is the latest object of the vice and venom of the Vice Society. If any friend of liberty feels unable to spare the price of the book, then join with another friend in like circumstances and thus forward thy mite and bless thyself and the cause. Irene, with all the complaints against it, is a true history of woman's, and also, man's, redemption, and will be a book of reference in the future.

Yours in courage and hope,
SADA BAILEY FOWLER,
1121 Arch St., Phila., Pa., 12-10, '88.

Facts Wanted.

[Most willingly do we republish the following. Whether it be true or only an illusion that friend Vincent is advised and urged to this work by his late companion, we have no doubt that he is fully competent, with the aid of those still on the earth plane, to write a much needed book on the subject named. DR. LUCIFER.]

Our friend, James Vincent Sen, of Tabor, Ia., whose companion died about a year ago from burns caused by the explosion of a lamp, feels that she is still his prompter and inspirer. He writes that recently she seemed to whisper to him to write a novel founded on facts, entitled: "Prenatal, or Existence and Experience Nine Months Before Birth." He replied:

"That is a book for a woman to write, not a man," and got in response:

"If any man can write such a book you can, and it won't be all yours for I will help you, so it will be a woman's work after all."

He is thinking very seriously of making the trial, but desires that thinking, intelligent women shall send him facts—wants them to tell him what connection they can trace between their own experience during the period of gestation and the character of their children—what was the effect of forced or unwilling concession to marital claims, or from other causes, and the results in the children. He says:

"If I write such a novel or work of fiction, it will be fiction only so far as the weaving together of the material is concerned, but fact, hard, stubborn, painful fact, as it regards woman and her offspring. Of course, all such facts would be so used as not to identify any person or persons. They would be put together, say like a bit and miss carpet, none but the one that furnished and the one that used knowing where the different scraps came from.

"What is life worth if we cannot spend it in helping to improve the human race? If I get sufficient response, facts enough to encourage me, I think, if my life is spared, I will undertake such a work."

We hope that Mr. Vincent will receive the encouragement he deserves, for such works as that which he proposes to write, and is capable of writing, are much needed.—*Foundation Principles, Anti-eth. Cal.*

We Must Educate the Parent.

M. Harman, Valley Falls, Kansas: I send draft for \$2.25, to pay for LUCIFER for one year, from January 1st, 1888, and for Irene with author's portrait.

I like your free platform, where all reasonably well expressed thoughts are admitted for discussion. You are in the front of the battle for more freedom in all things. Absolute freedom is but a theological myth that can never be secured to the individual except in cases where that individual abandons his social relations, and even then he is subordinated to still lower forms of life and matter.

His very existence depends upon the vegetable and mineral worlds.

As humanity advances the individual becomes more and more dependent on his fellows so that conscious or unconscious co-operation is continually forging the links that bind him to his fellows.

There may come a time in the remote future when civil government can be dispensed with altogether, but we are too far down the scale for that now.

So long as the great mass of the people are deluded with the idea that kings, priests and presidents are the servants of God, and that governments are instituted by him and for his own glory, there is a vast work for us to do in dissolving that illusion and educating the people to know that all just governments are but imperfect human institutions devised and intended to secure human happiness, and that when they fail in that they fail in all.

Marriage is a human institution and as such must be humanized. We must be humanized. It must be gratifying to you and to all liberals to see how fast the theological illusion, that marriage is a God instituted sacrament and indissoluble contract, is vanishing with the mysteries that befogged the intellect of our ancestors at a time when

all nature was regarded as a mere creation or something evoked out of nothing and afterward subjected to the whims and caprices of Gods and Devils, who could be moved by the prayers and tears of sycophants and slaves. Now the most enlightened judges are coming to regard marriage as a contract, intended to insure the happiness of the contracting parties, and failing in which the parties are promptly released.

I read with profound interest the very able article contributed by Mrs. Chandler, Mrs. Farmer and Mrs. Stoker to LUCIFER on this department of sociology.

I deplore beyond all measure the absurd and despotic methods of the physical force Anarchists.

Majorities cannot be overcome by the forces which that minority commands in the highest degree from the fact of being the majority.

American slavery, a quarter of a century ago, had a clear majority in its favor. The state, the church and the masses were all on that side of the great moral issues.

How was the moral sense of the nation aroused out of the torpor that came from the thousand complacent under which it had slept for centuries?

A small minority converted the majority by purely moral agencies. The minority then resorted to gunpowder, and was beaten at their own game.

Moral force Anarchy is all right so long as it relies on these moral forces to induce the majority to dissolve the government and try Liberty without the intervention of law.

We have been so long accustomed to governmental authority that we must begin to think of the possibility of performing all the complicated functions of social life long before we can dissolve these political and domestic relations.

There are so many brutes born in the human form that we must first fight morally and intellectually, of course, for the right to educate the parent and thus get at the sources of life.

That is, to first secure a good generation as preferable to an absurd and impossible regeneration.

Go on, brother Harman and let in the light! We need the morning and evening stars and all the lights so that we may see clearly every source of evil and by organic effort suppress them. We must enlighten the majority and persuade it for its own good and for the glory of mankind.

Yours for Progress and Liberty,
G. L. HENDERSON.

Spiritists and Spiritualists.

The cause of Prof. J. H. Cook's bewilderment is readily discernible in his physical condition, as described by himself, when in speaking of his dreams he says "kind, sympathetic, living, female forms appear before me and make their free and spontaneous manifestations without asking church, state or Mother Grundy."

It is evidently, in spite of his numerous loves (past, present and future),

A soul belated,
In hell or heaven unmet,"

Wandering reflectively in Swinburne's "Garden of Proserpine," where

"Love grown, faint and feeble,
With lips but half revealed
Sighs, and with eyes forgetful
Weeps that no love endures"

In the sense in which Mrs. Andrews probably used the word Spiritualist, (I think I did not read the article) she is perfectly correct in the statement that those "deficient in spirituality can never become Spiritualists." The class of beings to whom he refers are Spiritists, not Spiritualists; but if he has found so many of them he has been more unfortunate in his associates than I have.

The more fact of being convinced of the genuineness of the phenomena—that which constitutes a Spiritist—does not necessarily make people spiritual, or Spiritualists, though undoubtedly it has a tendency that way. A "gross, material, selfish" organization, "sensual, with coarse texture through and through" will be so still, in spite of any belief, however elevating in its tendency, save as that belief and associations naturally growing out of it may be a part of its environment by which, through the law of evolution, he is gradually raised to a condition, and with eyes forgetful weeps that no love endures."

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We know there are persons whom we call "spiritual" and "conscientious" (whether there is any organ to express those traits of character or not) in contradistinction to the other class referred to, and for whom there is no hope, save as "conscience"—conscience of their degraded condition—is aroused and brought into activity.

As for "Hincum's" comparison of the "dead" engine to Mrs. Andrews' dead friend, it amounts to an effort to express the truth that one is an artificial, while the other is a vital organization.

Regarding the persistency of individualized vital force in the lower order of animals and in the vegetable kingdom I may have more to say another time, but would simply remark now that I think it not unreasonable to consider man the ripe fruit of the tree of life.

"Hincum" would not expect the seeds of a green apple to be embodied in another individualized form, though he planted it ever so carefully.

Respectfully, M. E. PERRISON.

We should, with still more persistence than ever, endeavor to institute better conditions for motherhood.

Sada Bailey Fowler.

The supposed necessity of government to maintain economic rights and domestic order shows the extent to which the "educated," "ruling" classes are either knaves or fools; Labor the only thing which has and needs no protection by law. Love which was before God and will survive him, are the two sources which lift society above riot and carnage.

Infidels who show signs of life as Bible and church succumb to death and taxes. Wakeman incarnates liberty, "obscenity" Ingersoll hits God hard below, below the belt and between the eyes; yet both of these able men wallow in medieval mire called "protection," saying this excrement of dead tyrants is Labor's food! *The World, Princeton, Mass.*

About Poor Farms.

What strange wrong ideas people have of poor houses and poor farms. It is thought by most people that those who go to the poor house are receiving charity. And when a foolish false idea gets into their head it is almost impossible to root it out. Now the idea that people get charity or alms at the poor house arose under the mode of conducting such houses in old times in the dark ages of feudalism, slavery and aristocracy. Poor houses then were founded and conducted by the gifts of the rich. To-day, in all our states and, indeed, in Europe, poor houses are founded and maintained by the taxes paid by all the tax-payers. It is paid entirely out of the products of labor and land taxes. From the day we began to pay taxes every one of us has been contributing something of our means towards our own support in the poor house in case misfortune should overtake us. Here, there or elsewhere we have been doing this nearly all our lives and our families have been helping us to do this.

If a man who has been an Odd Fellow and done his duty as such, meets with misfortune and gets into his lodge, is that charity? No one is such a fool as to think so. If any one insures his life and dies does his family receive charity from the company? No one dreams of saying it. They are merely getting their rights. Why then is it deemed a kind of discreditable pauperism to get subsistence from the poor house after the society called the state or county has been receiving our annual assessments for thirty or forty years. You perhaps pay a small sum for a few years to an insurance company and your family gets thousands of dollars back and it is all right. So with Odd Fellowship and a dozen other societies. But as a member of the county or state you and yours have been paying every year for perhaps half a century to support the poor house, and if it happens that you or yours apply for relief you despise yourself as a pauper and are regarded and treated with contempt. You get what is called alms, charity. Great heavens! and such charity!

Now here is just the square fact: You get your rights and are entitled to just as good food and lodging as the region affords.

"If you make it in that light too many persons will be after a place in the poor house." Here is business again! The poor house must be managed with the strict regard to business principles both as to the admission of applicants and their treatment while there. It is the duty of every good citizen to see to it and keep an eye on the whole management.

Minister to Belgium.

A queer story comes from Michigan about General John G. Parkhurst of Coldwater, in that state, who has recently been appointed minister to Belgium. Gen. Parkhurst, it is said, is not at all disturbed at the defeat of the administration. He will go to Belgium just the same, stay there until his successor is appointed by President Harrison, and then come back to Michigan to take up the burden of life again and attend to serious business. In fact, he doesn't want to stay in Belgium for any length of time, anyhow; even had President Cleveland been re-elected he would have resigned in March or soon after. He sought and obtained the appointment because a member of his family is in poor health and it is thought that a trip to Europe and a few months' stay in Brussels would be good for her. He is simply proposing to make a pleasant and dignified excursion at government expense.

All this may be true or it may not. But whether true or false the fact remains that it might be true and nobody would be in the least astonished or injured. Our diplomatic service has degenerated into an expensive farce. We have about as much need for a minister to Belgium as we have for a gentleman usher of the black rod or a first gentleman of the bed chamber. If Mr. Parkhurst or any other American citizen wants to go to Brussels he ought to do it at his own expense.

Gloomy Prospects for Producers.

Mr. Harman: Dear Sir:—I find that I am behind on my subscription to your paper. I offer for my excuse that I am taking five other Freethought papers and I have no money to pay for them, and no hope that in the future money will be increased, but the contrary. I look for closer times and still greater contraction in the money volume, if the incoming administration carries out the policy it proclaimed in the late campaign, a high protective tariff, high rates of interest, contraction of the currency and monopoly of transportation. It will reduce more than one-half the value of our productions and hold the laborer forever in debt, a slave to the money power.

But the question is which of all my papers must I discontinue? When I think of the forlorn hope of the gallant fight that you have made against such

fearful odds, hope whispers to me, "continue Lucifer; do not forsake your colors on the field." My heart compels my hands to yield and then my head declares "tis right. So you will please accept one dollar and fifty cents to carry on the fight. Yes, give them no quarter. Return with interest blow for blow until the rascals run or yield, and leave you an open field.

Your friend,
JOHN WHITEHEAD.

About Wages.

Wm. Saunders' speech before N. Y. City Single Tax Club.
Let us come to the question of wages. I met a postman the other day. I was driving, and I asked him to get into the wagon, which he gladly did. I asked: "What are your wages?" "O," he said "I am paid like the others, four pence an hour." I said, "you seem to be a tolerably strong man and your work must require some intelligence; do you think that it is reasonable that you should be content with four pence an hour and at the same time pay your own servants a shilling a minute?" (Laughter.) "What do we pay any of them a shilling a minute?" he exclaimed in amazement. I said: "Yes, they get that." "Why," he said, "that is three pounds an hour." I said, "You are as good as a ready reckoner and yet you are content with four pence an hour." I asked, "Is it reasonable? You know perfectly well that those men who are paid a shilling a minute do not work near so hard as you do." He said, "I never thought of it in that light." I said, "No, none of us think of it in that light, and that is why we are so imposed upon."—Standard.

The disposition recently exhibited by the authorities to interfere with gatherings in commemoration of the Chicago Anarchists should be denounced. Free assembly and speech is a social safety-valve, and society is never in greater danger than when a policeman squats upon it.—N. Y. Standard.

TO REFORMERS And Co-operators.

If the term Free lover, Anarchist, Co-operator, Communist, Socialist, Christian, Pagan, or other, may be applied to those who seek to enjoy nothing at another's cost and who will openly and somewhat critically trace all their wants to the sources from which they are derived and try to demean themselves accordingly, I shall be glad to furnish each condition as I am able for a home in which a few kindly and thoughtful of such may not only enjoy the good of practically living their profession, so far as legal limits will allow, but which is of more import, of showing the use and beauty of our system to others that they may be induced to adopt it also.

I have the use here of a good unimproved farm of two hundred acres, which is fairly equipped with buildings, stock, tools and cash, the fruits of which I wish to devote to the practical realization of enlarged and perfected homes, so much needed and looked for, but which on paper alone, has been and may ever be, a matter of tantalizing doubt and dispute.

Nothing that is of importance in the proposed arrangement, however, is to be left as it were, at loose ends; and the lazy, the unutilized, the unprincipled and the adventurer of any name, need not apply. As relates to those matters which the courts of law may be appealed to to settle, complete contracts will be drawn and executed before any actionable liabilities are assumed. It is thus that all parties may know their exact legal limits. While I do not believe in compulsion, I must not open the way by which I may be involved in legal complications by those who may creep in, throw off their disguise and appeal to the law for their own individual or other selfish ends.

As this is not a money making scheme, no cash or other property whatever is required to be brought in in consideration of what I may furnish. Productive capability for sustenance in its proper order supplies the places of all other material wealth.

Letters of inquiry and application mailed by those who justly think themselves qualified, as above, will reach here and be replied to in some way if addressed to me at Coletta, White Lake county, Illinois.

JOSEPH ANTHONY.

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